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The Divinity School News

THE DIVINITY SCHOOL OF THE UNIVERSITY OF CHICAGO

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WHAT IS TRUTH?

THOSE of you who received and read the announcement of this occasion must have been both amused and curious over the sermon topic. You must also have thought it quite brash, if not presumptuous, that your lame-duck dean of students, really quite a simple soul, should attempt to speak on the subject, "What is truth?" in the presence of such notable intellectuals as comprise our faculty.

I am really not being very brash, as you will see. The question, "What is truth?" does not originate with me. You may recall that Pontius Pilate was attributed with having asked it. You may also recall that the record credits no one with supplying an answer. This is interesting, inasmuch as Jesus is reported as being among those present at the time.

Perhaps no one answered it because Pilate obviously meant it to be a rhetorical question. Perhaps, on the other hand, no one answered it because there can be no final answer to that query just as and for the same reason that there can be no final answer to the most fundamental question which can be asked in the field of axiology.

At every level of complexity, whether organizational or conceptual, cosmic energy discovers the necessity of operating in forms. Within the limits of these forms an attempt is made to capture the truth. Such attempts have, in the past, always been doomed to failure. There is little evidence that this trend will be altered in the future. At the organizational level growth takes place; at the conceptual level new insights are introduced. As a result, the old forms are broken and new forms take their places.

In the experiencing of this process are resident both the sources of great pain and those of great inspiration. The shell of the egg is as meaningless to the newborn chick who has just picked his way through it as is the liturgy of fifteen hundred years ago to the modern worshiper whose concepts have been qualified by new religious insights. This is indeed a painful experience to the chick, which finds it must now scratch to live. It is no less painful to the worshiper, who dis-

covers he must now think to live. But the wonder of the universe of water and worms and scratchable sand beckons to the chick, while the creative beneficence and appreciable richness of the universe beckon to the worshiper.

There are those forces operative within our world, within us for that matter, which seek to perpetuate the shell about the chick, the outmoded liturgy about the worshiper. They are destructive of life and are frequently dominant elements in some situations for a time. The forces bent upon preserving forms have been powerful in such situations, but they have finally been forced to capitulate. The result of this struggle against change has usually been to intensify the pain accompanying the collapse of the forms.

I know of no guaranty that these forces shall not some day prevail. I only know that, to date, they have not been able to do so. I trust that they never shall. For the forms at the organizational level, the shell of the egg chick, are only approximations of the truth, while the forms at the conceptual level, the liturgy of the worshiper, are only hypotheses.

Where there is a multiplicity of such forms, as is usually the case, a real problem arises as to their comparative truth. How does one validate them? On what basis does one choose between them?

Pilate was asking this question. Astute politician that he was, it was still necessary for him to leave with others at least the impression that he was trying to discover the truest course to follow. Pitiful Job seated on his rubbish pile scratching his sores also was concerned with this problem and to no less degree than is the wisest theologian of the Federated Theological Faculty or the most naïve student of the Federation.

It has been of tremendous significance to me that the only time I ever heard two outstanding members of this faculty, the one a rebel Baptist and the other a dour Presbyterian, agree on anything except matters politic, the conversation related to the very problem with which I am concerned. Said the Baptist, "In the end, the only thing one can say is that the truth is self-evident." After some reflection and with, I surmise, some reluctance, the Presbyterian responded, "Yes, I'd agree to that." And by "that" I take it each meant to imply truth to those events which irresistibly impress their observers with their powers of self-validation.

But even the strength of this outstanding concord on the part of these two faculty members leaves the solution of Job's, Pilate's, and my question still wanting. I think that some hint of solution may be found among a people who depend to a great degree upon their awareness of self-validating events, namely, the Friends. If you will forgive a Methodist who has turned Unitarian for

quoting from the writings of the Friends, I should like to read two paragraphs from the Book of Discipline of the Religious Society of Friends.

> The fundamental faith of the Religious Society of Friends leads to a way of life. In the application of the principles of truth to daily life we acknowledge as supreme the authority of the Divine Spirit in the individual soul. No outward authority can replace it. Each individual must be true to his own understanding of his duty.
>
> Each individual ought, however, to test his conception of truth by comparison with the individual and collective experience of his fellow men. Such experiences are found in rich abundance in the Bible and in the lives of spiritual men and women in all ages. They find their highest expression in the life and teachings of Jesus.

The truth, then, is fully captured in no individual organizational form or conceptual statement. It is found only in a context which is at the same time a continuum and hence never open to either restriction or complete fulfilment. The relative completion, richness, and validity of any event depend upon the inclusion and qualification of the greatest possible sum of human experience, individual and collective, extended both in space and in time. For this no limits can conceivably be set.

The setting-up of occasions in which the growth of this completion, richness, and validity can be fostered is the primary task of contemporary religious leadership, at the level of the local church as elsewhere. Such leadership will provide the means for helping people to discover a growing faith which will indeed be their own and not a superimposed dogma. It will depend upon tradition, not for the sake of tradition, but in order that such elements within tradition as can lend meaning to life as it is being lived in our day will be held up for appreciable consideration. It will discard such elements within that same tradition as restrict and limit growth. It will be in the spirit of Jesus of Nazareth, who looked for fulfilment of the essential elements within the tradition of his people and who lashed out against those who would preserve the same tradition for its own sake.

And now for the valedictory. For the last three years and a little more I have been a part of a community in which is moving forward one of the most significant trends in the contemporary religious picture. Here I have found a religious spirit that is moved by the compulsion within us to find a faith. Into this enterprise every available means is being brought and applied, critically and appreciatively. I have felt that the faith toward which we are working will be an adequate faith, because it will be a growing and not a static faith, a rich and not an impoverished faith, a faith colored by awareness and not by blind acceptance. The presence in this enterprise of Missouri Synod Lutherans and Nazarenes, of

Unitarians and Roger Williams Baptists, has encouraged me. It has been a great inspiration and a privilege to have had some small part in it. I may be leaving this geographical location; I will remain a part of this community.

CLIFTON G. HOFFMAN

BOND CHAPEL
February 12, 1948

NOTES FROM THE DEAN'S OFFICE

REGISTRATION

The registration in the Federated Theological Schools for the Winter Quarter was 200. Of this total number, 84 were registered in the Chicago Theological Seminary, 11 in the Disciples Divinity House, 91 in the Divinity School, and 14 in the Meadville Theological School.

CONVOCATION

At Winter Convocation, March 19, 1948, the following degrees were conferred by the Divinity School:

Master of Arts

WOODROW SELKIRK MERTENS
Thesis: An Evaluation of Henry N. Wieman's Concept of Value as It Relates to Social Direction

JEAN WALTER SALTZMAN
Thesis: The Principle of Creativity in A. N. Whitehead Compared and Contrasted with the Idea of Being in Thomas Aquinas

KARL JOHN SCHWEDER
Thesis: Strategies for Integrating Christian Principles in the Curriculum of a Lutheran Secondary School

Bachelor of Divinity

GABRIEL JOSEPH FACKRE
Thesis: The Problem of Myth and Truth in the Theology of Reinhold Niebuhr, as It Relates to the Traditions of Psychologism, Sociologism, Idealism, and Dialectical Theology

Doctor of Philosophy

THOMAS FRANKLIN FREEMAN
Thesis: A Study in the Criteria of Effective Preaching through an Analysis of the Preaching of Phillips Brooks

ARLOTTE DOUGLAS TUSHINGHAM
Thesis: Natural Law in the Old Testament

NEW DEAN OF STUDENTS

William N. Hawley, A.M. *'37*, D.B. *'38*, became Dean of Students of the Divinity School on April 1, 1948. He comes from the pastorate of Greenhills Community Church in Cincinnati, Ohio.

Clifton G. Hoffman, D.B. *'41*, who has been Dean of Students for the last three years, has accepted a position as Director of Youth Education for the American Unitarian Association, with headquarters in Boston, Massachusetts.

THE INTELLECT IN THE SERVICE OF GOD

WHEN Aristotle faced the question of the highest good to which man might aspire, he answered it simply and unequivocably. "If happiness is activity in accordance with virtue, it is reasonable that it should be in accordance with the highest virtue; and this will be that of the best thing in us. Whether it be reason or

something else that is this element which is thought to be our natural ruler and guide and to take thought of things noble and divine, whether it be itself also divine or only the most divine element in us, the activity of this in accordance with its proper virtue will be perfect happiness. That this activity is contemplative we have already said."[1]

Beside this statement of one of the greatest intellects of the ancient world, we may place that of an analogous figure in the modern world, the late Alfred North Whitehead: "The function of reason is to promote the art of life."[2] We have here two great figures, intellectually the peers of any who have graced this earth, who agree in the basic significance of human reason. When Aristotle pondered the question: "What shall be given the place of the highest good?" he answered by saying that this place must be reserved for that which is highest in man, namely, his intellect when employed in its highest capacity. When Whitehead considered the human reason, he pointed to its function as that of promoting the "art of life." In another connection, when discussing "The Humanitarian Ideal," he said that Plato's theory of the good life, "The Republic on Earth," was a "creative power, making possible its own approach to realization."[3] Both men were convinced that the good life, whatever men chose to call it, required human reason for its realization.

I

Neither living nor reasoning occurs in a vacuum. Both are oriented toward or anchored in the life of a given time. The problems which stimulated Aristotle to make what some would call his "occupational judgment," namely, that reason or contemplation is the highest good, may not be ours. As a philosopher, he saw philosophy as primary. What, say these critics, would he have said had he been the Olympic champion instead of leader of the Lyceum? At the same time there were intellectual difficulties in his world, as there are in ours, which made a judgment such as this essential. We shall trace a development in Greek thought which will point up a similar trend in contemporary thought that makes a corresponding judgment concerning the place of reason necessary today.

Beginning with the Homeric age (850–750 B.C.) and continuing to and through the Augustan age, Greek thinkers and writers voiced their belief in the power of Fate. Quite often it was the Three Fates depicted by artists and poets: Lachesis, the goddess who controlled the past; Clotho, who controlled the present; and Atropos, who ruled the future. As time passed, the conviction that man was in the power of forces beyond his control grew. Such terms as *Moira*, *Tyche*, *Ananke*, and *Heimarmene* appeared more often. They appeared in the Greek drama and were incorporated in the Stoic philosophies. They were responsible for what Gilbert Murray has called "the failure of nerve" characteristic of the Augustan age.

There are at least five factors driving modern man toward an analogous belief in Fate. The first is the displacement of

[1] *Ethica Nicomachea* bk x. 7.
[2] *The Function of Reason* (1929), p. 2.
[3] *Adventures of Ideas* (1933), p. 53.

man from the center of the cosmic stage. Geology and astronomy have revised our understanding of the place of the earth and its denizens in the general scheme of things. The universe is no longer an earth-centered or sun-centered episode. It has become so unimaginably vast that terms such as "center" and "circumference" have no longer any specifiable meaning. In the meantime, our earth has become one small planet attached to a second-rate sun, which is itself but one among untold millions of suns. As the cosmos has grown in size, according to our knowledge, we have been reduced in our own estimation to relative insignificance.

The second of these factors is the growth of knowledge in many areas. This increase in available knowledge has had the interesting effect of making all of us profoundly ignorant except in very limited fields. Leibniz, who died in 1716, is said to have known all that was knowable in his day. Regretfully, we must admit that he has had no recent successors. Knowledge may be power, but only when one has it and can use it.

The disintegration of moral standards is the third of these intellectual depressants. This process has been under way for a long time, but it is only in recent years that it has come to our attention in concrete fashion. For the moment, I am concerned with its intellectual rather than its moral effects. The late Bishop Charles Gore once wrote that certainty in the moral realm could be achieved by "any honest, candid man" who sought it. Despite his inability to comprehend what modern science was talking about, the average man has had confidence in the validity of his moral judgments. The moral confusion which has attended the crumbling of moral standards has further devalued the coin known as intellectual self-respect.

The fourth of the factors which are producing the modern counterpart of the Greek belief in Moira is the development of certain trends in psychology. Some years ago two Norwegian scholars named Schjelderup published a work entitled *Über drei Haupttypen der religiösen Erlebnisformen und ihre psychologische Grundlage*. Using the analytic technique of Sigmund Freud, they analyzed twenty-one young persons (twenty of them, incidentally, were theological students) to determine if possible the psychological sources of their God-concepts. They concluded that the conception of God held by groups of people was determined by the childhood experiences of the founder of the religious institution. Thus Lutheranism is essentially prophetic in nature with a conception of God patterned after the stern, strict German father who ruled his household with a firm hand, meting out punishment as it was needed, and who at the same time had his affectionate moments in his relations to his family. Those of us who have had such fathers will remember that, when Father spoke, this was not the occasion of a debate, as it is when we speak to our children. When he spoke, it was a signal for action, if not on our part, then on his!

Luther's God-concept, according to these students, followed the pattern of the German father too faithfully to lead one to think that the relationship was

purely incidental or accidental. So also they analyzed the experiences of Ramakrishna, a Hindu reformer of the nineteenth century, and Bodhidharma, the founder of Zen (Ch'an) Buddhism in China in the sixth century A.D. in the same fashion. In these latter instances they found reasons to believe that the God-concepts developed were determined, in the main, by certain experiences of early childhood. The conclusions suggested by this volume are obvious: We can believe most readily in such conceptions of God as follow certain patterns of thought and behavior established in childhood. Furthermore, our vaunted theological thinking is after all but rationalization in the more invidious sense of that term.

The fifth of the factors responsible for the re-emergence of belief in Moira is found in the economic life of the West. During the past century and a quarter, we have suffered a series of recurrent "business cycles," each of which has taken its toll in economic loss and human suffering. Since this "cycle" is recurrent rather than periodic, the average individual knows not when to expect its several phases. They come like thieves in the night; run their course, whatever that may be, and then give way to the next phase, once again without adequate warning. The lengths to which this phase of our economic life drives men is indicated by the fact that in the early years of the 1929 debacle some of the financial leaders of a large midwestern city took up the study of astrology to see if they might find some light there!

These five factors, then, with others that might be considered, are building up in the thought of the contemporary the conviction that he is no longer in control of his destiny. He is, like the ancient Greek and Roman, beginning to believe that he is the victim of Moira, specifically in terms of his inability to think and to act intelligently.

II

The intellectual problem facing us today may be formulated on many levels. It may be that of harnessing the tremendous power we have unleashed by means of nuclear fission, or it may be that of providing a world federation whereby many other problems, as well as that of nuclear fission, may be resolved. At the same time, it may be observed that, unless man recovers his confidence in his intelligence as on the whole trustworthy, his efforts toward the solution of his problems will wither under the scorching skepticism concerning his ability to think and his freedom to act. Positive, intelligent human action devoted to the growth of human values and an increasingly certain control over destructive forces requires, as a minimal starting-point, confidence on the part of man that he is in part free and that his intelligence is at least 51 per cent sound. Our present willingness to accept "leaders," "authorities," Gallup polls, and "life-is-deeper-than-logic" epistemologies stems in part, at least, from loss of confidence in our freedom and our intelligence. Somehow we must halt this trend, if we are to be worthy of our heritage and good stewards of our day.

This loss of confidence in ourselves must be met positively. It so happens

that, in every age where belief in Moira has emerged, there have been those who were unwilling so to meet it. The skeptics of the ancient world deepened men's loss of faith in themselves by noting more and further reasons for depreciating reason. Sextus Empiricus, writing in the first half of the third century of our era, stoutly maintained that man has no knowledge. Identifying as he did knowledge with absolute knowledge, he concluded that, since man had no absolute knowledge, he had none. Today, this attitude finds expression quite often in literature. John Cowper Powys, in his stark volume on *A Philosophy of Solitude* (1933), has a chapter on "The Self at Bay." In it he writes: "The real difficulties of our existence have to do with privation, poverty, sickness, nervous manias, passion and jealousy, hatred and malice, cruelty and brutality, boredom, self-indulgence, ambition, frivolity, and every kind of cold, hunger, dirt, exhaustion, insomnia and pain." This leads him to conclude that life is not worth the living, but, since one is alive, he must do what he can to make existence endurable. His proffered solution of the contemporary's difficulty consists in a form of pessimism coupled with an elemental mysticism. The intellectual problem he would meet by adopting an attitude of implacable indignation toward whatever God, Life, or Fate was responsible for his condition. The emotional problem could be resolved momentarily at least by learning to identify one's self with something elemental in his surroundings: a blade of grass spied along a highway; the square of sky seen through a study window; a pebble found on some beach. By identifying one's self with such elemental objects, he may find momentary surcease from sorrow.

The difficulty with such solutions is that they deepen and intensify the malady without offering the contemporary any hope. Modern man knows that he is insignificant; any further insistence upon it merely increases his pessimism.

Another attempt which misses the mark is that of offering men faith to take the place of reason. There are those who believe that man's reason is bankrupt: it can serve him in minor capacities but is inadequate and inept when facing the important problems of life. This is, of course, precisely what the contemporary already believes! The five factors mentioned above have convinced him that his reason, his capacity for understanding and predicting, is a poor tool. It can teach him to swab the deck of the ship of life, but it cannot help to determine whither it should go, or whether the journey is worth making. Faith, when presented as a substitute for reason, implies that reason is, in effect, bankrupt.

Faith may well be used in another connection. It may be defined, as William James defined it in *A Pluralistic Universe*, as confidence in the enterprise whereby one tests out his hypotheses in actual living. Faith, in this sense, is no substitute for reasoning. It is rather an incentive which leads one to try out for himself a given way of looking at life and its possibilities and then to venture out to see if these possibilities can be realized.

One may think of faith as the wind in the sails of a vessel which, under the guidance of an intelligent sailor, carries

the ship to its destination. In itself, without intelligence at the helm, wind may drive a ship to its destruction; under the control of a knowledgeable guide, it drives the vessel toward its goal. Faith may be thought of as gasoline in the tank of an automobile. Without this fuel, the car is of little value. With the fuel alone, it still has little significance. But with fuel in the tank, the car in good condition, and a purposive, intelligent man at the wheel, the car may become an instrument of human values at many levels.

In the Epistle of James the comment is made that "faith without works is dead." May we not say, in all humility, that "faith without reason is blind"?

III

For better or for worse, man must rely upon his reasoning processes to find answers to his basic questions. Whitehead suggested this in his statement quoted above: "The function of reason is to promote the art of life." Discussing "Science and Philosophy" in his *Adventures of Ideas*, he made this remark: "In one sense, Science and Philosophy are merely different aspects of one great enterprise of the human mind. We will dwell upon their cooperation in the task of raising humanity above the general level of animal life." If by the service of God one means, so far as human existence here is concerned, the "task of raising humanity above the general level of animal life," then the constructive use of reason in exploring this realm of possibilities above the level of animal life, and of devising means whereby human life may be lifted to these higher levels, is surely one way whereby we may use the intellect in the service of God.

The slough of despond for many today is the loss of faith in their ability to do either of these things: discover these higher levels and devise means to realize them. Each of us shares to some extent in this belief in Moira. Perhaps the most immediate attack upon this problem is for each individual to approach his own thinking and his own doing with more confidence and hope. Let it be granted that we shall make mistakes. But, if we learn from these mistakes and yet trust our abilities more and more, we may find new hope for our day and for ourselves. Perhaps this is one way whereby we may help those who are lost to themselves and to God because they have lost faith in themselves.

William H. Bernhardt

Bond Chapel
February 17, 1948

WHAT'S IMPORTANT FOR THE CLERGY?

Do you sometimes feel that you are the victim of habit and circumstances? Do you do what you feel is most important, most of the time, and do you say what you believe is most important, most of the time? If not, why not? If not, will you say it now?

The Federated Theological Faculty, of the University of Chicago, the most important merger of spiritual forces for the education of Protestant ministers in America, asks its alumni and alumnae to think out loud. They believe that no better sample of liberal progressive Christian

leaders can be found anywhere than is in the far-flung churches and colleges where its graduates serve. If any group can say what is important for Christian advance today, it is these men and women.

A *questionnaire* is being sent to all the graduates of the four schools which now are in the Federation. We believe that it will interest everyone to whom it comes and that we shall have a large and keenly discerning response. The results will be tabulated and published in forms available to all. It will take some time to write out your reactions to the comprehensive set of questions, but it will take much more time for us to summarize the findings and put them in meaningful form. We believe that it will be worth all the time and careful thought that goes into this study. When you see the importance of what we are seeking to find out by this general poll of our graduates, we know that you will co-operate promptly and thoughtfully.

Everyone with imagination and initiative is doing some experimenting, trying to find the best way of making his ministry effective. All are trying to do something important in their communities, to make religion meaningful, vital, and transforming. We are asking you to tell us what you count important, the kind of problems you have in reaching for your goals, and where you believe encouraging results are being attained. Further, we are asking you to tell us, who sit in "the ivory towers," what we ought to know and give attention to, if we are to send out men better prepared than you were. If you learned anything significant for the practical jobs of the Christian ministry while you were in college and seminary, tell us what it was. If you feel other kinds of teaching and learning are needed, give us the results of your practical experience. We believe that, if alumni and faculty can do some thinking together, we ought to make a real advance in education for the modern tasks of the ministry.

Our graduates represent many different types of Christian work, and we want ideas from all. What is important in your particular undertaking, and what do you need to do your job better? Think radically, fearlessly. Let the gray matter boil. All answers will be treated confidentially and published without identifying tags of any kind. Tell the Federated Theological Faculty what they ought to do if they are to keep on the front line and graduate men and women who will make a difference in the churches, colleges, and institutions of this country and of the world. Our graduates go everywhere, and students come to us from all parts of the world. What is most important? What should have first attention?

Cabinet of the Federated Faculty

B. M. Loomer W. W. Robbins
A. C. McGiffert W. B. Blakemore

ALUMNI NEWS

PERSONALS

Word comes from Archibald Gillies Baker, Associate Professor Emeritus of Missions, that he has bought a new home in Portland, Oregon, near his two children.

Joel F. Wood, D.B. *'97*, is now retired from the army chaplaincy.

George L. White, A.B. *'98*, D.B. *'03*, A.M. *'04*, is now a director of the Spanish-American Baptist Seminary in Los Angeles. He has been delivering a number of lectures on "Religion in Mexico" after spending five months in Mexico making an unbiased study of religious conditions there.

Dr. John Voris, D.B. *'06*, who for many years has been president of the Save the Children Federation, was recently awarded the Order of the British Empire. The Order was conferred at a ceremony at the British Embassy in Washington in recognition of the work which Dr. Voris and the Federation did for British children. This included the obtaining of American sponsors for over twelve thousand British children in the days of the blitz and also partial support of a number of British nurseries.

Raymond Griffith Pierson, *'01*, *'07*, is now general chairman of the Milwaukee Committee of the Northern Baptist Convention for 1948. He is retired from the active pastorate, though he is serving as interim pastor in several churches.

Edgar Charles Smith, A.M. *'16*, writes that he is beginning his tenth year as director of Christian education for the Pennsylvania Baptist Convention.

Harold S. Matthews, A.M. *'20*, has recently been appointed Secretary for China of the American Board of Commissioners for Foreign Missions. He is also a trustee for thirteen Chinese Christian colleges and of Foochow Union Hospital of Foochow, China.

Pastoral Counseling in Family Relationships, published by the Federal Council of Churches, is the new book of Leland Foster Wood, Ph.D. *'23*. He is also author of *Harmony in Marriage*, which has sold 300,000 copies and is used by many ministers for couples they marry.

Common Sense Living is the title of a book written by Herbert Winston Hansen, A.M. *'23*, D.B. *'24*, and published by Abingdon-Cokesbury in September, 1947. Mr. Hansen will soon complete his twentieth year as minister of the Scarsdale Community Church, of Scarsdale, New York, of which he is also the founder.

Lacy L. Leftwich, A.M. *'24*, D.B. *'25*, Ph.D. *'42*, has become director of student personnel and dean of men at Culver-Stockton College.

Elected to membership in the American Theological Society at its midwestern meeting in the autumn of 1947 was Edwin J. A. Koch, *'25*. He has been pastor of St. Peter's Evangelical and Reformed Church in Elmhurst, Illinois, since August, 1946.

The Council of Protestant Churches of Steubenville, West Virginia, and Vicinity has just completed a successful "School of Religion," including courses in Bible study and religious education under the leadership of David Gustafson, A.B. *'15*, A.M. *'27*, as dean.

In addition to his duties as pastor of

the Community Presbyterian Church in Sand Springs, a suburb of Tulsa, Oklahoma, Robert H. Hannum, D.B. '*28*, is serving as an instructor in the Department of Religion at the University of Tulsa.

Wilfred Hall Taylor, '*26*, '*29*, accepted the position of minister of Christian education at Drexel Park Presbyterian Church in Chicago. He took up his duties on January 1, 1948.

Gerald Roswell Patton, Ph.B. '*29*, now heads the Y.M.C.A. school at Whittier College in Whittier, California.

Since June, 1947, Francis Asbury Buddin, '*27*, '*30*, has been pastor of the First Methodist Church in Hot Springs, Arkansas. He was district superintendent of the Dallas, Texas, district from 1942 to 1947 before transferring to Hot Springs.

Paul Gladstone Dibble, A.M. '*30*, has lately become pastor of the Albany Park Methodist Church in Chicago.

Earl E. Pletch, A.M. '*30*, is now minister of the Salem Evangelical United Brethren Church in Hanover, Ontario. He is also conference superintendent of the Hanover district.

Winburn Thomas, '*33*, became Reconstruction Secretary for the World's Student Christian Federation on April 10, 1948. He is traveling among student Christian movements in East Asia.

Ruth Krumkreig Hill, Ph.D. '*33*, has recently begun private practice as a consulting psychologist in Moorhead, Minnesota. She is also connected with Fergus Falls State Hospital at Fergus Falls, Minnesota, where she does diagnostic psychological testing.

Walter D. Langtry, '*37*, is now with Prytania Street Presbyterian Church in New Orleans, Louisiana.

James A. Miller, Ph.D. '*37*, has been made chairman of the Department of Anatomy of the Emory University Dental School in Atlanta, Georgia.

Professor Massey H. Shepherd, Ph.D. '*37*, formerly of the Divinity School faculty, and now of the faculty of the Episcopal Theological School in Cambridge, is spending the second semester of the present academic year in Rome. He will be mainly engaged in research at the Vatican Library.

In Memoriam

Word has reached us that Peter Clark Wright, D.B. '*02*, died in May, 1947.

We have recently received the news that Charles H. Schiek, D.B. '*17*, passed away on January 14, 1946. He had almost completed twenty-five years of service as pastor of the Lynhurst Baptist Church, Indianapolis, Indiana.

Charles Clarence Adams, Ph.D. '*28*, dean of the School of Oriental Studies at the American University of Cairo, Egypt, died on March 9, 1948. He had served as a missionary to Egypt, pastor of the United Presbyterian Church at East Craftsbury, Vermont, chairman of the faculty at the Egyptian Evangelical Theological Seminary at Cairo and in the deanship since 1939.

VITAL STATISTICS

Born: To Mr. and Mrs. J. J. Van Boskirk, B.D. '*42*, a daughter, Jane Ellen, on February 27, 1948.

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